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ERUNT · ET · IPSE · DEUS · CUM · EIS · ERIT · EORUM · DEUS · Apoc. XXI · iii ·

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

DEUS TABERNACULUM DEI CUM HOMINIBUS ET TABITABIT

VOL. XXIX MICHAELMAS, 1958 NO. 4

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published by the American Congregation of the Society of Saint John the Evangelist, at the four seasons

The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

ADVERTISING RATES may be obtained by applying to the Editor.

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COWLEY

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The Altar of the Blessed Sacrament
Church of St. John the Evangelist, Oxford

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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THE HISTORY OF EVENING EUCHARISTS

By Earle Hewitt Maddux, S.S.J.E.

A paper presented to the Chicago Branch of the Catholic Clerical Union, and subsequently revised for publication.

THE SUBJECT of Evening Eucharists is of much more than academic interest to us all. Today, many of us are being compelled to revise our attitude toward Evening Masses; speaking from my own experience after a priest has prayed fervently for half a lifetime "That Evening Communions may cease", he finds himself somewhat conditioned against Evening Mass.

However, the world in which we live seems to be changing very rapidly; do these changed conditions call for a changed attitude on our own part? Some of our Bishops, after emphasizing devotional and practical safeguards, are formally sanctioning Evening Eucharists; and the recently reversed local practise in this matter of a rather large Christian Body has proved disturbing to some of our devout clergy and lay-people.

And these things are calling forth questions from our own Faithful; questions which deserve careful and intelligent answers. Whatever may be our personal predilections, I believe that as pastors of souls we have no choice but to carefully think through this whole matter. The present paper is my personal attempt to think through the problem from the aspect of the HISTORY OF EVENING EUCHARISTS.

I. During The First Three Centuries

It is impossible to celebrate the Holy Mysteries without being reminded that the Holy Eucharist began with what was literally "The Lord's Supper." As we pray daily at the Altar:

Likewise after supper, he took the cup.

Our Orthodox brethren, in the various languages in which the Divine Liturgy of Saint John Chrysostom is offered, say:

Likewise after supper, the Cup.

And our brethren of the Latin Rite pray:
In like manner, after he had supped,
taking also this excellent Chalice.

(I have used Abbot Cabrol's translation of
Simili modo postquam coenatum est,
accipiens et hunc praeclarum Calicem.)

If I recall aright, the texts of almost all of the other historic liturgies I have been privileged to examine contain this same reference to the evening meal.

This truly ecumenical reminder that the Sacrament of the Altar is of evening institution is of course but the echo of the scriptural accounts. According to Dom Gregory Dix, and others, the earliest Scriptural account of the Institution is that of Saint Paul in his First Epistle to the Corinthians. From that same Epistle, we gather that the Church in Corinth, doubtless in imitation of the Last Supper, was accustomed to celebrate the Eucharist after an evening meal.

But with that, the likeness to the last Supper in the Upper Room vanished abruptly. Some of the wealthier members of the congregation provided bountifully for the Supper; the poorer communicants, perhaps because of their working hours, seem to have had great difficulty in getting to the Supper. There was the unedifying and invidious result that the more prosperous communicants were tipsy at the Lord's Table, while the poorer communicants went hungry. Saint Paul's solution for the difficulty was an order that all should tarry, one for another, and that those who were hungry should eat at home. And he promised to set the rest in order on the occasion of his next visitation.

Subsequently Saint Paul seems to have directed that the Celebration of the Holy Mysteries should precede the Supper — the Agape or the Love Feast, as the Fellowship Meal was often called; for there seems to be no later New Testament indication of the Fellowship Meal as a prelude to the offering of the Holy Sacrifice. Some time after, at Troas, Saint Paul is reported as offering the Holy Mysteries and afterward sitting down to eat.

Very early in the history of the Church, the Agape, of Fellowship Meal, lost its close association with the Blessed Sacrament. Yet we shall meet it again, toward the close of this paper, and it may be worth while to say a word about it at this point. Taken over, and adapted from the Judaism of Our Lord's time, it was not another Church Supper in the modern sense. There were special forms of prayer and blessing used in connection with it; the Meal was considered to be a token and pledge of mutual love and charity. Because of its religious nature, the meal was often served in the church itself; but this practise was afterward forbidden. Usually it was held in the evening; often it was the occasion of charitable gifts to the needy. Not universally observed, it was a feature of Church Life in some places for about five hundred years.

We return to our main subject. Whatever may have been the most primitive usage about evening celebrations, the early morning hours soon became the usual time for offering the Sunday Eucharist. Devout writers saw mystical reasons for this development; not least the fact that Our Lord's Resurrection occurred in the early morning hours of the first Easter Day.

There were also very practical reasons. Sunday, the weekly commemoration of the Ressurrection, was almost always a working day. Many of the early Christians were slaves; others were employed freedmen or small business men. Under the working conditions of those times, most of the Faithful would have found it quite impossible to attend evening services.

Another factor making for early morning Eucharists was the civil law on the subject of Christianity. This is quite simply stated: CHRISTIANS MAY NOT EXIST. (*Non licet esse Christianos.*) In the earliest days, when Christianity had seemed to be just one more Jewish sect, there had been toleration; but when it became apparent that Christianity was very much more than a school of thought within the Hebrew fold, that it was a universal religion, claiming the allegiance of all men everywhere, and forbidding the offering of sacrifice to the Emperor (this religious act was to the world of the Empire something like our salute to the flag); then it became an illicit religion, to be eradicated with ferocity. True, there were times of peace, but at best these were seldom more than uneasy

truces, and there was no telling when mob violence would be wreaked on Christian heads. Under the circumstances, the early morning hours were usually the safest times for Christians to assemble.

The Vigil Services were a development of this period; after a good part of the night had been spent in the praying of the psalter and the reading of the Holy Scriptures, the Eucharist was offered in the early morning hours. The ancient Roman Holy Sabbath Rite, recently and radically revised and restored under Pope Pius XII, was developed during this period. Somewhat more elaborate than the other Vigils, the service began on Saturday evening, and ended with the Mass of the Resurrection. The whole observance concluded around dawn. The Easter Vigil, and the midnight Mass of Easter, dating from this age of the long life of the Church, are continuing features of Eastern Orthodox Worship.

Apart from the great Easter Vigil, and a few other Vigils observed in the course of the year, the general practise of the Church in the centuries before the Conversion of Constantine seems to be summed up in Pliny the Younger's Letter to Trajan, which has been dated at 111 A.D. You will recall that Pliny was the Roman governor of Bithynia in Asia Minor, who was troubled as to the policy he ought to follow toward the Christians in his province. He tried hard to find out as much as he could about his Christians, in order to present his problem more intelligently to the Emperor Trajan. In his letter he thus describes their practise:

> They were accustomed to meet on a set day, before it was light, and to sing a hymn together to Christ as God, and to bind themselves by a Sacrament to commit no crime, which things being done, they were wont to depart.

To Trojan, the word "Sacrament" would mean a solemn religious agreement, or contract.

Writing a little later, Saint Justin Martyr tells us that the "Set Day" for Christian worship was the First Day of the week.

Early Sunday Eucharists were largely customary among most of the Separated Brethren of that day. One odd group in the Church, delightfully known as "The Aquarians" substituted water for wine in the early morning Eucharist, but carefully used the mixed

chalice of wine and water, "Following the example of the Lord", at their evening Fellowship Meal. Saint Cyprian, Bishop of Carthage in North Africa, who gave his life for our Lord in 258 A.D., when questioned about Evening Eucharists, commented as follows:

> It behoved Christ to offer about the evening of the day, that the very hour itself might set forth the decline and evening of the world; . . . but we celebrate the Resurrection of the Lord in the morning.

The Bishop of Carthage did not so much condemn the Evening Eucharist as to point out the impossibility of assembling the whole body of the Faithful in the evening under existing conditions. His answer certainly reflected the general attitude and practise of the Pre-Nicene Church, although some of the Separated Brethren seem to have had Evening Eucharists.

During those very difficult times of continuing government hostility and persecution, it is quite possible that there were Evening Eucharists among the Orthodox. In times of active persecution it is often necessary to offer the Holy Sacrifice at unusual hours and under unusual circumstances. There was Saint Lucian, who, when chained to the floor, celebrated the Holy Mysteries and communicated his fellow prisoners, using his own chest as the Altar of Sacrifice. Some of us recall the grave difficulties under which Mass was celebrated in Mexico, during the Troubles of thirty years ago.

One more factor militating against the Evening Eucharist as a normal feature of Church Life was the steadily increasing custom of Fasting Communion. We cannot certainly say just when the custom began; it seems to have been first mentioned by Tertullian, who wrote of it around 200 A.D. There were no formal rules on the subject for nearly two hundred years more; but there was everywhere a deepening conviction, on the part of clergy and devout layfolk, that the Blessed Sacrament should be the first food and drink of the day. This strong conviction would hinder the spread of Evening Eucharists.

II. After The Conversion of Constantine

A NEW CHAPTER in the history of the Holy Eucharist begins with the Conversion of Constantine. New and more beautiful churches were provided; some of them new, some of them baptized

temples of a worship now being superseded; and the doing of the Liturgy took on a fresh quality of splendor.

And with peace, there came an increasing emphasis on Fasting Communion. A knowledge of the eating habits of the time may help us to understand this development. In a recent letter to me, Father Hardy of the Berkeley Divinity School, writes as follows:

> In Rome under the Empire there was only one full meal, and that usually beginning about the ninth hour, after a business day starting soon after dawn with a snack, so that an early Mass replaced breakfast and a late Mass came before dinner.

It may be noted in passing that in the early centuries of the Church the Faithful were accustomed to receive somewhat larger portions of the sacred species than is usual in our day.

Our next notice of Evening Eucharists reveals also the general attitude of the Church as a whole toward Fasting Communion. The Fifth Century historian, Socrates, tells us that

> The Egyptians near Alexandria, and those who inhabit the Thebaid, have assemblies on the Sabbath, but do not partake of the Mysteries according to the custom of Christians; for after feasting and filling themselves with all kinds of food, (seeing they offer at eventide) they partake of the Mysteries.

The first formal legislation on Fasting Communion began in the late Fourth Century for the clergy, and was gradually extended to the whole body of the Faithful; this was simply the canonization of the deep conviction of the whole Church.

In his *Ecclesiastical History of the English People*, the Venerable Bede tells us that one of the questions Saint Augustine of Canterbury sent back to Saint Gregory the Great concerned the Fast before Communion. The first distinctive Anglican legislation on the subject is to be found in the Laws of King Edgar, 960 A.D.

> We charge that no man take the housel (that means the Blessed Sacrament), after he has broken his fast except it be on account of extreme sickness.

Many scholars believe that the Maundy Thursday Evening Mass, mentioned by Saint Augustine as customary in the North African Church in his time, was a Post-Nicene invention, rather than a

HE THAT EATETH OF
THIS BREAD SHALL LIVE FOR EVER

Pre-Nicene tradition. He said that the Eucharist was celebrated in the evening for those who could fast that long; there being a morning Eucharist for those who could not so fast. The Decree of the Council of Carthage, 397 A.D., should be noticed here:

> That the Sacrament of the Altar be celebrated by none but persons fasting, except on that one day of the year on which the (Institution of) the Supper of the Lord is celebrated.

There was a contemporary Maundy Thursday Evening Eucharist in Jerusalem, under the direction of Saint Cyril, whom Dom Gregory Dix styles "The First High Church Bishop." We do know that Saint Cyril gave a great deal of time and attention to setting his Church in order, liturgically speaking; and there is good reason to think that a Maundy Thursday Evening Eucharist would have appealed very much to his sense of the fitness of things. It is described for us in some detail by Abbess Sylvia, the Spanish Mother Superior who loved to travel, and whose letters to her Sisters form such a precious mine of information about Christian Worship in the Holy Places.

This special Jerusalem observance was the cause of some annoyance to Saint Augustine. For in the Holy City there was a special way of doing things, and returning travellers spent a certain amount of time telling the local clergy about what was really "Correct." You know the sort of things: "Excuse me, Father, for speaking of this, but I think you ought to know that in New York — or Boston — or Baltimore — they do it this way." Saint Augustine vigorously laid down the principle, subsequently embodied in the Thirty-Nine Articles, that details of Catholic worship might legitimately vary from one part of the Church to another, provided that the Faith was held intact.

With the Peace of the Church, and the subsequent appointment of Sunday as a day of rest, the hour for the Sunday Eucharist shifted from early morning to about nine a.m. This became known as the Canonical Hour, or the Golden Hour, and has been rediscovered in our own day as the ideal time for the Family Eucharist. In the simpler conditions of life in those days, one Mass was usually quite sufficient to care for the needs of the parish family on most occasions.

Another important development was the institution of more frequent week-day Eucharists. Daily Communion was very usual

during the days of persecution; the Faithful were accustomed to communicate themselves from the reserved Sacrament. But frequent week-day celebrations were a new and welcome thing. Very soon after the Peace of the Church some week-days began to be kept after the manner of Sunday, with abstention from servile work and the corporate offering of the Holy Sacrifice.

Then there were the Lenten Week Days. It was felt that the receiving of Holy Communion was in itself a breaking of the Lenten Fast. The custom arose of offering the Lenten Week Day Eucharist after work was done, between None and Vespers. The long service began with None in the late afternoon, followed at once by the offering of the Holy Sacrifice, and concluding with Vespers. Clergy and people were alike fasting from the preceding midnight. On fasting days of lesser importance, Mass was said at noon, after Sext.

Other week day afternoon Masses came about with the change in the manner of celebrating the Vigils. With the ending of the persecutions, there came an altered attitude on the part of the congregation attending the Vigil Service. Before the Peace of the Church, people who were risking at the very least penal servitude for life by the fact of their assembly, would stay carefully under cover until all was over.

But peace removed this compulsion. The famished congregations, fasting from Vespers through a long preliminary service of Matins and Lauds, poured out into the streets surrounding the Basilicas during the interval between Lauds and Mass, and patronized all the little bars and eating places that were open in the neighborhood. Afterward they returned to the Churches, occasionally somewhat the worse for wear, in order to assist at Mass.

The results were no real aid to devotion, and the night watches, from which the Vigil service derived its name, were discontinued. The Masses which had concluded the Vigil Services were transferred to the afternoon of the preceding day, except for the Midnight Mass of Christmas, of which we will say more in a few moments. Where necessary, these anticipated Masses were modified in text to fit the changed circumstances, with one very serious exception.

The History of Evening Eucharists

That exception was the great Easter Vigil, which had assumed its special form and character during the ages of persecution. This magnificent liturgical creation, so perfect in its original setting, was moved forward to an earlier hour, so that the Dawn Mass of Easter came to be offered in the early evening of the Great Night. With the passage of time, it began to be offered earlier, so that First Vespers of Easter concluded the First Mass of Easter. Later on, the Easter Even Liturgy, still concluding with First Vespers of Easter, came to be offered in the morning hours of the day after Good Friday.

The Midnight Mass of Christmas, so popular in our own time, is not Pre-Nicene in origin, although it was considered ancient in the days of Saint Gregory the Great. This Midnight Mass is simply the Eucharist with which the Vigil anciently ended. The Christmas Vigil never assumed the length or the importance of the Easter Vigil, and unlike the other Vigil Masses, seems never to have been anticipated earlier than eight p.m., and that not as a usual thing. When it is offered in Religious Houses today, the Mass is usually preceded by Matins and following by Lauds.

In many places in the West during the Middle Ages, there were three Masses on Maundy Thursday: one for the Reconciliation of Penitents in the morning: one for the Consecration of the Holy Oils at noon; one in commemoration of the Institution of the Holy Eucharist in the evening. Dom Gregory Dix tells us that the Maundy Thursday Evening Eucharist seems not to be mentioned after the ninth century.

There were certainly other true Evening Masses in the Middle Ages. For long it was the fashion among Shakespearean commentators to assume that the famous line in *Romeo and Juliet* "Shall I come to you at Evening Mass?" was a curious anachronism, showing the playwright's lack of knowledge of traditional Catholic usage. Few judgments have been more fatuous; for Evening Masses were a common feature of Church life in the cities of Northern Italy at the period in which the play was set. On important local holy days, such as the Feast of the Patron Saint of the town, there were often two masses, one in the morning, the other in the evening. This usage obtained not only in Northern Italy but throughout most of

Western Europe during the early and high Middle Ages. Indeed, there is medieval precedent for offering the Holy Sacrifice at almost every hour of the day and night.

The Evening Eucharist seems to have lasted longer in North Italy than in any other part of Europe, and at the present time is again a prominent feature of Church life in that area. In parish churches, the Midnight Mass of Christmas is often celebrated at 8 p.m. on the Eve.

From the fourth to the eleventh century the Fast Day Mass was celebrated at three p.m.; then it slipped back to noon; in the fourteenth century it slipped back to the early morning hours, where it has remained until our own time. An interesting development of the later Middle Ages was the *Missa Sicca*, or "Dry Mass", a reading of the prayers and lessons of the Mass of the occasion, without any offering of the Holy Sacrifice, at afternoon weddings, funerals and other special functions, which in the morning would have been accompanied by the Holy Sacrifice of the Mass.

(*To be continued*)

FATHER TIKHON

By Dr. S. Bolsbokoff

I met Father Tikhon in the small Russian Orthodox monastery at 5, Rue Pitel, in Paris. This monastery has existed for twenty-five years. The abbot is Archbishop Nicholas, Russian Exnarch for Western Europe. The Community is small: partly Russians and partly a few Orthodox Germans and French. This monastery is nothing more than a rebuilt garage and is very poor. The underground church, however, is large and most prayerful. It contains several good ikons. The monastic church is very well attended. Besides the Russians, quite a number of Frenchman visit it. All daily services are regularly sung by the monks. On Sundays, in addition to the High Mass in Slavonic, a Divine Liturgy is also sung in French. In the midst of Paris these few devout monks lead a life as if they were living in a great forest of Northern Russia, serene and devout.

Fr. Tikhon, an old and cheerful monk over seventy years of age, pleased me much. He was always serene and happy. I never saw him irritated or displeased. Yet his gaiety was not the demonstrative and empty type of the world. It was the gaiety of a mystic who has attained serenity of mind after long trials. A Don Cossack nobleman, Tikhon became an officer in the Imperial Guard. A graduate of the Imperial General Staff Academy, he rapidly rose in the ranks and served in such different countries as Finland and Manchuria. He participated in the First World War and in the Russian Civil War. In those days, he was not particularly religious.

When the Russian Civil War was over this brilliant officer, Colonel of the General Staff, became one of the multitude of Russian refugees in Western Europe. He settled in Paris and worked for twenty-six years in the steamy and unhealthy workship of a great rubber factory. In Paris the former colonel became interested in Catholic Mysticism. A very religious man, he quickly became not merely respected by his fellow workers but loved for his simplicity, gaiety, and constant readiness to help people. When he retired, the workers gave him a farewell dinner. The next day, the management honored him with the second one. As reward for his long and honest service he was granted a double pension which made him independent and secure in his old age. However, soon

after this retirement the colonel entered the monastery and was professed in due course, taking the name of Tikhon after the great Russian mystic of the eighteenth century, St. Tikhon of Zadonsk.

I often discussed with Fr. Tikhon various problems of the spiritual life. He was a true mystic in his views. "Very few people", he said to me once, "meditate seriously on the meaning of life — the way of Providence, etc. They ignore divine indications and often live their whole life in darkness and uncertainty. Yet God is always ready to show us the way. How many people, for instance, know the meaning of their own name and have studied the life of the saint after whom they are called?

"Every name, my dear friend, has a meaning. The name is not something meaningless, superfluous; empty of wisdom. By Baptism we become sons of God in a special sense. In that sacrament God, so to say, for the first time speaks to our soul. When the baptismal name is given to us we must meditate on it. This name expresses in a single word our mission in the world which we are called to fulfill. We are born with a purpose and our Christian name describes our mission in life. We are free to complete our mission or not. The angel said to St. Erma in one of his visions that The Church is older than the world. The Church existed before the world was created. The latter was created for the former. St. Erma, as you know, was so venerated in the early Church that his writings were read in the same way as the Epistles of the Apostles.

"We compare the Church Universal with a building: a temple. We can compare ourselves to the individual stones. Every stone has its proper place in this temple and this is given to us in our name. When a boy, for instance, is christened "Nicholas" God figuratively is saying to him, "Be Nicholas, that is Victor". If he is christened "Basil", that is "Royal", God says to him, "Reign over yourself; etc."

"The fact that we meet many Nicholases and many Basils does not contradict the statement. There are many different victors and many different kings. A commander-in-chief may be victor as well as a private soldier in his individual struggle. One may be head of a great state and another may be merely a householder but both are rulers. Various Nicholases and Basils are different individual con-

St. John On Patmos

Pedro Serra

Altarpiece at S. Lorenzo de Morúnys

ditions of life in which God places us, sending us into the world. The name, I may say, is the quality while the multiplicity of those who possess it is the quantity, and all this is from God. We must fulfill our mission, justifying our existence before The Lord. If you are Nicholas you must fight victoriously for The Lord. If you are Basil you must reign in The Lord both in your personal as well as in your social life. The same is true for the names given in Holy Religion. "Tikhon," for instance, means "happiness". A monk who is given this name is called to attain happiness or beatitude in his religious life.

"Those who refuse to fulfill their mission in the temple of God as it is revealed in their baptism or in their monastic profession must remember that the temple of God will not suffer from that! God can raise new sons of Abraham from stones. But he who refused to fulfill his individual mission will himself surely suffer. The gap in the temple will be filled by another soul. This holy edifice will last so long until the full number of heathen shall have entered The Church (*Rom.* 11:25).

"Woe to those who forget their vows and neglect to understand the meaning of their names and the life of their patronal saints! They will repent in one course. But this will be late. They will be already rejected and therefore replaced by other stones. God preserves us from that."

"Well, Father", I told the old monk, "I am sorry to say that I neglected to understand the meaning of my names — particularly that of my second one. Or, rather, knowing the true meaning of it, I took no notice. Yet I now realize that I missed much."

Fr. Tikhon continued, "Fr. Michael, recluse of Uusi Valamo, told me, when I was leaving him: 'Try to attain to peace of mind. Without this peace you cannot work well in the vineyard of The Lord in whatever capacity. He who has no serenity of mind is divided within himself. The passions still overmaster him. He cannot understand clearly his way in life and his vocation. But if he once attains serenity of mind he finds his true vocation. The will then works for The Lord with much profit'."

Father Tikhon

"You are lucky, my friend, to find now your true vocation to seek peace and to be peacemaker. Your very efforts to spread abroad the writings of the mystics is part of your vocation. The mystics taught us how to attain to peace of mind. Without this peace we cannot see God and cannot be the temple of The Holy Ghost. St. Serafim of Sarov said once that the aim of the Christian life is to obtain the grace of The Holy Ghost. Only then can we be saved. . . . But we cannot obtain this grace unless we first have purified ourselves from sins and iniquities and attained to peace of mind. 'In peace is His place', we read in the Scripture", Fr. Tikhon concluded.

A few days after I left Paris I was in Spain, in its grandoise Benedictine Abbey of Montserrat. Meditating on the meaning of my names and on the life of the saints after whom I am called, I clearly saw my true vocation. I could have seen it much earlier if I had met Fr. Tikhon earlier. It is so common in life that we find our true vocation so late that we are almost useless. This happens because we neglect to try to find the will of God for us. We waste much time on all kinds of trifles but neglect the most important. A good many people never find their Christian vocation and wander meaninglessly throughout their whole life. They are not fortunate enough to have met a monk like Fr. Tikhon.

SCHOOLS WHEREIN TO BRING UP THE YOUNG IN THY FAITH AND FEAR

By The Rev. William Bishop

ONE of the fruits of Bishop Burton's episcopate in the Bahamas has been the establishment of Saint John's College, Nassau. This secondary school was opened in 1947. Fr. Johnson, S.S.J.E. recalls that the first headmaster, the Reverend R. Llewellyn, a graduate of Cambridge University and formerly a master at Westminster School, knew and was influenced by the Society. Fr. Llewellyn is now principal of Sherwood College, Naini Tal, India, but during his four years at Saint John's gave the new school the best record for examination successes of high schools in Nassau at the time, besides an enviable reputation for character and good manners.

Saint John's (named for Saint John Baptist, patron of the diocese of Nassau and the Bahamas) is open to boys and girls of 11 years of age and over, regardless of race, creed or colour who meet certain scholastic requirements. This year the recommendation of the applicant's pastor or previous head teacher will be considered as well. All the 132 pupils in 1958 are native-born Bahamians. Most are members of our Church, but a number of other religious groups are represented. The students are selected by entrance examination, written in October. Our school year begins in January, with promotions and graduation ceremonies coming just before Christmas. Last year His Excellency the Governor, Sir Raynor Arthur, presided at Speech Day and Lady Arthur presented the prizes, as they did at three of the other high schools. The pupils do not work towards some local standard, but are prepared for the Cambridge Senior Certificate Examinations sent out from England. For many there is a real thirst for knowledge, realizing what a secondary education can mean for their future.

Sports competitions count for much here as elsewhere. Our younger lads hold the Ranfurly Trophy (September, 1958) for the best boys-under-16 basketball team in the Bahamas. We have won three out of the five annual inter-collegiate track meets held with

Schools Wherein To Bring Up The Young In Thy Faith and Fear

Government High School, Queen's College (Methodist) and the combined team from Saint Augustine's -- Xavier's (Roman Catholic). Recently a sloping ground on the five acre property was leveled and an adequate playing field for track sports, soccer, softball and cricket created. Thomas Robinson, a graduate of Saint John's enrolled in the University of Michigan, represented the Bahamas this summer at the British Empire Games at Cardiff, Wales.

Our school grounds, "set on a hill" near the centre of Nassau, are attractive, landscaped with coconut palms, poinciana and fruit trees (tamarind and native sappadilly). There are flowering plants of hibiscus, bourganvilla, poinsetta and others, kept up well by Felix, who does a good job of gardening. One finds encouragement to say "Here will I dwell, for I have a delight therein."

For some years the Sisters of Saint Peter (Lalcham Abbey) occupied the property as a convent. Their little chapel remains, although the Sisters now make a home of Saint Matthew's old Rectory. In addition we have one large school building containing classrooms, Headmaster's office, faculty room, a teacher's two room apartment with bathroom and kitchen, and a students' reading room, the Carstairs library, named for a generous benefactress. Besides books and periodicals, this room contains a record collection bequeathed to us by the late Lord Perry and a record player given by the Alumni Association. There is a cottage-residence for the Headmaster and his family, besides a second school building containing two classrooms and a bookstore-supply room.

We have as yet no science laboratary, assembly hall or chapel in which the whole school can meet. The main building was years ago a fine dwelling house, "The Farm". The old outdoor kitchen is used for selling sodas, chocolate bars and sandwiches at recess.

Pupils pay $83.00 annually in school fees in addition to costs of uniforms, books and boarding with relatives for students coming from Out Islands. In one year Saint John's expends $220.00 on each scholar. Even with this budget, expenses are kept at a minimum. Government and diocesan grants make up half the difference, and

STUDENT CLASS, ST. JOHN'S COLLEGE

Nassau, Bahamas

benefactors and projects the other half. School parents, graduates, students and staff are planning a Fair September 30. Proceeds are to be divided between current expenses and the Building Fund.

We have a daily assembly outside before school begins, when prayers are said, a hymn sung and any necessary announcements made. At the end of "break" (11:30) prayers are again offered as classes will be in session at noon when our nearby churches ring out the Angelus. Religious instruction is given throughout the school and "Bible Knowledge" is one of the Cambridge Certificate subjects.

On Friday mornings the students come early for a school Mass at Saint Agnes' Church. Boys sit on one side and girls on the other. The uniforms are green and gray, girls in addition wearing a gray cap for church. Singing other than hymns is antiphonal, but all with that happiness and fullness characteristic of the Bahamas.

There are eight full-time members of the staff, one part-time instructor in mathematics and a sports coach who comes for games periods. Classroom teachers have university degrees, except one person in charge of junior subjects who is a certified teacher.

There are many satisfactions in being associated with Saint John's College. The ideal is the search for truth in the Church's atmosphere of tolerance and mutual respect — all so needed in the Bahamas and indeed the world today. "Ye shall know the truth, and the truth shall make you free."

COMMUNITY CHRONICLE

ON Saturday, August second, Father Gross, Assistant Superior of the American Congregation of the Society, and Father Smith returned from the Mother House at Oxford. Father Playne of our English Congregation returned with the Fathers, and is to conduct the Annual Retreat of our Society in October.

Father Williams, Superior of the American Congregation, is scheduled to be in Japan during August visiting our Fathers and Brothers, and to be present at the consecration of our permanent chapel at St. Michael's Monastery, Oyama, August 12th. During the first week in September, Father Williams has been asked to conduct the retreat for 'Western' clergy at Seoul, Korea. Father Williams returns home around the 25th of September.

Father Clayton, The Deputy Assistant Superior, conducted a School of Prayer at St. John's Church, Athol, Mass., May 23 - 24th. He is also scheduled to preach at St. Stephen's Church, Westboro, Mass., on October 19th, and to conduct two preaching missions this fall, at St. James' Church, New Bedford, Mass., October 19-26, and at Trinity Church, Stoughton, Mass., November 29 through to December 7th.

Father Wessinger, Master of the Novices, preached at the Solemn High Mass, at St. Margaret's Convent, South Duxbury, July 22nd.

Father Smith, in addition to his usual monthly visitations to the houses of the Eastern Province of the Community of St. Mary (of which he is chaplain), conducted the summer retreat for the Sisters of St. Anne in Cambridge, August 25-30., also preaching engagements at the Church of the Ascension, Rochester, New York, September 19-21.

Father McDonald, who is in residence at the Mission House in Boston, conducted the retreat for the Sisters of St. Anne in Denver, August 16-24.

Fathers Clayton, McDonald, and Rowell, acted as chaplains during the summer months at St. Margaret's Convent, South Duxbury, Mass., others assisting as chaplains, were Father Keller, Obl. I. W., and Father Otis Mason, Priest-Associate, S.S.J.E.

Community Chronicle

Father Wood, Obl. I. W., in residence at the Mission House in Boston, visited Central America during the month of July. August 29 through to September 2, he conducted a retreat at Adelynrood, and had several preaching engagements at St. Paul's Cathedral, Boston, during August.

The Fathers and Brothers of the American Congregation will be in retreat October 6-25.

—o—

"Do not think you have meditated well because a great many thoughts have come into your mind. A great many thoughts come into the mind of the devil. It is the amount of love which is the test. We have meditated well if in our meditation we have loved much, if our meditation has lifted us up to God in the simple contemplation of love."

— Father Benson

BOOK REVIEWS

ONE FAITH AND FELLOWSHIP by the Right Rev. John Seville Higgins, Bishop of Rhode Island. Seabury Press, Greenwich, Conn. 1958. Pages 228. Price $4.50

THIS is a brief history of the Anglican Communion and its growth, and a geography with outline maps of its present extent. It began in the sixteenth century with twenty-two dioceses in England and twenty-five in Ireland. It now consists of 331 dioceses found in every continent, and many of the Islands of the sea. This expansion is due to the settlement of the English speaking peoples in many parts of the globe, and the growth of new English-speaking nations in these places. Where the English-speaking people went, there the old Mother Church of the English-speaking people went. Then came the great missionary movement of the Church through which peoples of other races and tongues have come into the Church through the labours of Anglican missionaries. In about sixty of the 331 dioceses there are diocesan or suffragan Bishops of other races than the Anglo-Saxon. It is a thrilling story, and the year of the Lambeth Conference is a good year in which to tell it. It would be an even more thrilling story had the Church in England been less slow in providing Bishops for her people overseas. Why are there so few Anglicans in the U.S.A.? The country was originally settled by people from England. What happened to them all? Where are their descendants? They may be found down the street on a Sunday morning worshipping in the Methodist Church. Enter and pick up the Book in the pew rack. It is a hymnal. Turn to the back. There is the old English Communion Office of 1662 from "Ye that do truly" on. There are few changes. There are the services for ordaining Bishops, Presbyters and Deacons; so like our Ordinal. There under the pulpit or in the chancel is the Communion Table and the rail where the people kneel to receive. The English Bishops neglected our people. John Wesley tried to get men ordained to go to America. The Bishops refused. The men were not university graduates, or they were too enthusiastic. John Wesley gave them some sort of a commission and made Coke their Superintendant. From the heroic efforts of these

men, and those they converted, the Methodist Church came: in so many ways a product of Georgian Anglicanism. What a chance we lost. To-day there are about 3 million Anglicans and 12 million Methodists in the U.S.A.

—R. P.

THE RECOVERY OF UNITY by E. L. Mascall (Longmans).

THIS is an important book. It begins to work out a thesis, not in itself new, but never so fully worked out before. Dr. Fisher, the Archbishop of Canterbury, suggested such a thesis when he asked three groups, one of Anglo-Catholics, one of Evangelicals, and one of Free Churchmen to endeavour to find a synthesis for the apparent antitheses between so-called Catholic and so-called Protestant principles. He suggested that by going behind the reformation disagreements it might be found that both parties were working from false definitions. Dr. Fisher's plan was a little ahead of the times (1945) and so the results were somewhat disappointing. Dr. Mascall begins again. He shows that it was a false definition of the meaning of sacrifices which led to the misunderstandings over the *Eucharistic* sacrifice. Now that more correct ideas of sacrifice have been accepted by both parties there has been a drawing together on this controversial subject. He then goes on to examine other matters over which there has been what looked like irreconcilable differences. Dr. Mascall does not confine his attention to Anglicans and the Free Churches. He gives just as much attention to Orthodoxy and to the Roman Communion. He shows himself to be very open-minded on the question of the Papacy, and it is this which makes his final criticisms all the more forceful. He has certainly helped by this book to prepare the road for fruitful discussion between differing groups both Reformed and Orthodox and Roman, as well as for Anglicans. The book would form a good basis for discussions among Anglicans of various schools, of thought. There is real hope that parties in the Church will die out, but schools of thought will remain and are needed to keep thought active and to keep the Church's ministry of teaching balanced. There is no need for bitterness. It is the happy vocation of the Anglican Communion to show that many supposed antitheses are really complimentary. We belong to a communion which contains a variety of "churchmanship", and more than one school of thought. We are free to bring to people's

attention things of value to be found in these schools of thought and in the practice of the various churchmanships. Dr. Marshall's book will help us to do this not in the misty manner of the sentimental moderate, but with the clear thinking of a careful scholar. We may as well face it, however, that it is not always a pleasant position in which the peacemaker finds himself. As Archbishop Owen, the former Primate of Canada who sought for such a synthesis, used to say "When you try to do that, you find yourself in no man's land being fired at from both sides." Melanchthon, the quiet reformer, was accused by various groups of being a romanizing humanist, crypro-calvinist, a liberal synergist, who never understood and so gave up the heart of "Sola Gratia", and a deceitful weakling. A party man can in time of stress run to the trenches of his side, and there be partly secure. But blessed are the peacemakers just the same. In a footnote on page 181 of the *Recovery of Unity* Dr. Mascall writes of Presbyterians "holding that every presbyter has power to ordain". This prompts me to suggest that there is another point at which in discussions on Orders we might go back behind the Reformation and the Middle Ages. I think Dr. Mascall is mistaken in thinking that an instructed Presbyterian would hold that every presbyter has power to ordain. Presbyterians view all functions in the Church as being corporate. Strictly speaking, the presbyterian minister does not celebrate the Eucharist. What happens is this. The Kirk Session of ministers and ruling elders meets. The elders receive the communion cards or tokens and go forth to distribute them and to bid the communicants to the preparation service. The Session does not adjourn. It is still in session when on the following Lord's Day the Church gathers for communion. The Minister takes the head of the Table, the elders come forward and surround the Table. The Minister utters the prayers, the elders distribute the elements. The service ended, the Kirk Session gathers together and tallies the communion cards or tokens to ascertain if any were absent. The appointed elder goes forth to visit any absentee. Only when all this is finished is the Session adjourned. It is really the Church Court of the Session which administers the Sacrament. It is a corporate act. The Minister, the preaching elder, is essntial, and so are the ruling elders. Even for a sick communion elders should if possible accompany the minister, unless the reserved sacrament is used . The procedure at an ordination is

similar. It is not a presbyter who ordains. It is the whole presbytery. The Moderator utters the words of prayer and of commission, but it is not he but the whole presbytery, including himself, which ordains. No presbyter alone could ordain. John Wesley was not acting in a presbyterian manner when he attempted to ordain.

There is an old Catholic truth beneath this procedure. We are too indifferent to the corporate nature of the sacraments. Yet we have customs which should remind us of the truth. The celebrating priest is ordained by the Bishop and so is linked to the world-wide and age-old apostolic ministry. He wears a uniform which shows that he ministers not in his own name or as an individual or by some personal endowment. The Diocese is the family unit. He will never function except in full communion with the Bishop and all his fellow presbyters. He uses the same liturgy as the Bishop. He does not make up a liturgy for himself, or revise the Bishop's liturgy to suit himself, his own preferences or prejudices. The Bishop has agreed with the other Bishops of the Province on a common liturgy. In this way, even when he is the only minister present, the priest concelebrates in a sense with his Bishop and fellow presbyters and with the Church at large. Vestments and a Book of Common Prayer may not be essential, but they bear witness to the corporate, nature of all church functions. Corporate beyond the congregation there gathered. By going behind the Reformation and Middle Ages we can renew our understanding of the corporate nature of the ministry. Our priesthood is that of Christ. We had better avoid the thought of "my priesthood" lest we think of it as a private possession. There are strong points in the Presbyterian system of Church Courts. We must try to remove the Presbyterian fear of prelacy and of being "priestridden". By looking behind the Reformation the Presbyterians may come to appreciate the need of the Apostolic Episcopate to insure not only contemporary corporate action; but age-long corporate action assured to us by continuity. The Presbyterian Minister is one thing, the Priest is another. The Presbyterian Minister believes that he has the plenitude of the ministry, yet cannot act apart from the appropriate Church Court. The Priest is a minister of the second order of the ancient threefold

ministry. He does not claim plenitude yet he has a freedom to act alone, so long as he is in proper relationship to the Bishop. The two ministries are different in history, function and ethos, only superficially could they be equated. That raises a question which needs careful study. Since these ministries are different, could a minister of one of them accept ordination in the other without sacrilage, supposing that matters of faith and jurisdiction were secured in a satisfactory way?

— Roland Palmer, S.S.J.E.

PRAYER BOOK INTERLEAVES by William Palmer Ladd. Greenwich, Conn. The Seabury Press. Paper. Pages 193. Price $1.75. Foreword by Massey H. Shepherd, Jr.

PRAYER Book Churchmen, as well as the self-styled "moderates" and "advanced" will find plenty in Dean Ladd's book to make them wince, raise their eyebrows, maybe wring their hands. Certainly they will find nothing boring in his comments.

What the "Interleaves" amount to is a manifesto for radical revision of the Prayer Book. Dean Ladd proposes doing for the Anglican Communion what the liturgical movement scholars are in process of doing for the Roman Communion: bringing the official rites and ceremonies into line with contemporary canons of taste.

The specific suggestions made throughout the book are far too numerous for detailed criticism. All former students of the late Dean of Berkeley Divinity School will treasure this volume as a fitting memorial of his life and work. S. T.

GOD CAME DOWN by The Rev. John S. Baldwin, O.H.C. Holy Cross Press, West Park, N. Y. Pages 81. Paper. Single copies, 50 cents; $5.00 per dozen.

FR. BALDWIN's latest publication is sub-titled "A Plain Statement of the Christian Faith." This is an adequate summary of the contents of the book. There are short chapters on the articles of faith contained in the Nicene Creed. The style is straightforward, the theology sound, the approach simple without "writing down" to his readers. His treatment of the Faith should make a special appeal to young people of the present day. S. T.

Book Reviews

THE PRIESTLY LIFE: A RETREAT by Ronald Knox. Sheed and Ward, N. Y. 1959. Pages 176. Price $3.00.

RETREAT addresses generally are not stimulating nor interesting material to review. These were, but not because of any spiritual value. Essentially a series of satirical essays on priestly duty, there is matter worthy of meditation here. The approach of the late Father Knox to prayer is straightforward and simple. His references to Anglicanism and Protestants add little. Father Knox felt it necessary in a book about God to include a chapter on Mary. In this he seems to be following a contemporary Roman trend. Why are such chapters always tucked away at the end? ". . . to each of us she is a personal romance. Because a natural instinct makes us unwilling to discuss such things in public, I will leave it at that. The real secret of her influence on our lives is something undefined, something undefinable" (p. 146). Let us hope that it stays undefined, that even Rome will find such strange views as co-redemptrix undefinable. R.

THE KIRKBRIDGE CONVERSATIONS, Six Diologues of the Christian Faith by Harry Blamires. Morehouse-Gorham Co., N. Y. 1958. Pages 168.

THE present reviewer found much of value in this book. Others were put off by the conversational padding. In an attempt (which Blamires has used with success elsewhere) to be conversational and natural, one is painfully aware of the artificiality of this literary convention. Unfortunately the valuable theological expositions and modern parables are too weighty to use this as a childrens book. The caliber of philosophical thinking is definitely adult; the artificial discussion definitely not. Faith, the Religious Life, the Church, Hope, Death, and Conversion, are discussed and made more meaningful. R.

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Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER CLAYTON, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

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PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

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A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXIX MICHAELMAS, 1958 NO. 4